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R O M A N

CATECHISM:

WITH A

R E P L Y

T H E R E T O.



RE-PRINTED IN THE YEAR MDCCLVI.



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# The PREFACE.

**I**T has been a frequent Complaint amongst some of the Romish Church, that the Protestants have misrepresented the Doctrine of their Church: On the other Side, the Protestants accuse the Writers in that Church, of concealing, disguising and palliating their Doctrines. The latter justify their Charge by producing such Authors as have in several Ages not only taught that Doctrine, but taught it as the Doctrine of their Church: The former deny the Charge, by appealing from particular Authors, to an higher Authority, to Councils and publick Acts and Decrees, to Missals, Breviaries and Catechisms. Now tho' those Protestants are not to be blamed, when the Authors they quote have been first licenced and approved in that Church, and were never afterward condemn'd by it; yet in composing this Catechism, to avoid Contention as much as I can, I have generally observed their Directions, and have seldom made Use of particular Authors, but when it is for the Explication of a Doctrine that is not sufficiently explained, or for Confirmation of a Doctrine generally received. I am very confident that the Quotations throughout are true, having again and again examined them; and I have been as careful as I could not to mistake the Sense of them; that I might rightly understand and truly represent the Doctrine which I profess to censure; for without a faithful and impartial Examination of an Error, there can be no solid Confutation of it.



A

# Roman Catechism

*Faithfully drawn out of the allow'd  
Writings of the Church of Rome.*

## S E C T. I.

*Of the Church, and Rule of Faith.*

Q. 1. *WHAT is the Church of Rome?*

A. The Church of Rome is that Society of Christians, which professes it necessary to Salvation to be subject to the Pope of Rome, as the alone visible Head of the Church.

\* Dicimus, definimus, pronunciamus, absolute necessarium ad salutem, omni humanæ creaturæ subesse Romano Pontifici. Extravag. c. Unam sanctam de majoritate & obedientiâ.

*We say, define and pronounce, that it is absolutely necessary to Salvation, for every Man to be subject to the Pope of Rome.*

\* Bellarm. de Eccles. milit. l. 3. c. 2. ff. Nostra autem sententia. & cap. 5. ff. respondeo neminem.

2. 2.



THE  
REPLY  
TO THE  
Roman Catechism.

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SECT. I.

*Of the Church, and Rule of Faith.*

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R. 1. CHRIST is the Head, from whom the whole Body is fitly joined together. And the holding to that Head [Col. ii. 19.] is the one great Note of the Church, given by St. *Austin de unit. Eccles. c. 3. & 4.* But there is neither in Scripture, nor Antiquity any Evidence for a visible Head, and much less for the visible Head the Pope, and least of all that it is necessary to Salvation to be subject to him.

If it is necessary to Salvation to be subject to him, it is necessary to know who is the Pope; but that the World hath often been divided about, when there were sometimes three, and for about forty Years together two Popes. *Vid. Theod. Niem. de Schism. univers.*



Q. 2. How comes Subjection to the Pope to be necessary to Salvation, and an essential Note of the Church?

A. Because the Pope is *Christ's* Vicar, *St. Peter's* Successor<sup>e</sup>, and hath the supreme Power on Earth over the whole Church<sup>a</sup>. *The Church is called one, as it has one invisible Head, Christ; and one visible, who doth possess the Chair at Rome, as the lawful Successor of St. Peter, Prince of the Apostles.* Catech. Rom. par. 1. c. 10. n. 11.

<sup>e</sup> Concil. Trid. Sess. 6. Decret. de Reform. cap. 1. Bulla Pii 4. sup. form. Juram.

<sup>a</sup> Con. Trid. Sess. 14. c. 7.

Q. 3. WHAT Authority doth the Church of Rome challenge?

A. SHE declares that she is the Mother and Mistress of all Churches<sup>a</sup>, and that to believe her so to be is necessary to Salvation<sup>b</sup>. Pope *Innocent* the Third, thus decreed, As *GOD* is called universal LORD, because all Things are under his Dominion: So the Church of *Rome* is called *Catholick* or Universal, because all Churches are subject unto her. *Apud Bzovium Annal.* 1199.

<sup>a</sup> Concil. Later. 4. Can. 2. Concil. Trid. Sess. 7. de Bapt. Can. 3. &c.

<sup>b</sup> Bulla Pii 4. super form. Jur.

R. 2. If *Christ* gave no such Power to *St. Peter*, or the Pope be not *St. Peter's* Successor, then the Pope has no Pretence to this Power. Now we read that *Christ* gave some Apostles, and some Prophets, for the Work of the Ministry, and the edifying the Body, *Ephes. iv. 11, 12.* But that He gave one Apostle Preheminence above the rest, much less absolute Power over them, we read not. This Power they were forbidden to attempt or desire, *Mat. xx. 26.* and *St. Paul* was so far from acknowledging it, that he challenged an Equality with the rest of the Apostles, *Gal. i. 15, 17.* and upon Occasion withstood *St. Peter*, *Gal. ii. 11.*

To this we may add the Judgment of *St. Cyprian.* The other Apostles are the same *St. Peter* was, endowed with an equal Fellowship of Honour and Power. *Epist. de unit. Eccles.*

R. 3. As it was foretold (*Isaiah ii. 3.*) so it was fulfill'd, Out of *Zion* shall go forth the Law, and the Word of the LORD from *Jerusalem.* There the Church began, and therefore in the Synodical Epistle of the second general Council of *Constantinople*, *Jerusalem* is called the Mother of all Churches. *Baron. A. D. 382. p. 461.*

If she is the Mistress, because she is the Mother, (as Pope *Innocent* the first would have it, *Epist. 1. Concil. Tom. 4. p. 5.*) then *Jerusalem* was the Mistress. If the Mistress, because she was once the Imperial City, then *Constantinople* was so likewise; and accordingly it was decreed in the 4th general Council, that of *Chalcedon*, *Can. 28.* That the Church of *Constantinople* should have equal Privileges with that of *Rome*, because she is the Imperial Seat.

And if she claims this Sovereign Authority upon any other Reason, she never had, nor can ever prove a Right to it.

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Q. 4. WHAT Use doth she make of this Authority?

A. SHE requires all Persons upon her sole Authority, to receive and believe the Doctrines she proposes to be received and believed<sup>c</sup>, and without the Belief of which she declares there is no Salvation<sup>d</sup>.

<sup>c</sup> Concil. Trid. Sess. 13. Decret. de Euchar. Sacrosancta Synodus omnibus Christi fidelibus interdicit, ne posthac de sanctissimâ Eucharistiâ aliter credere, docere aut prædicare audeant, quam ut est hoc præsentî decreto explicatum, atque definitum. So again, Sess. 25. Decret. de Purgatorio. And there are above 100 Anathema's in that Council in Point of Doctrine against such as do not so believe.

<sup>d</sup> Bulla Pii 4. super form. Juram. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest. i. e. This is the true Catholick Faith, without which no Man can be saved.

Q. 5. DOth not the Church of Rome acknowledge the Holy Scripture to be a sufficient Rule for Faith and Manners?

A. No: For there are some Doctrines proposed by that Church as Matters of Faith, and some Things required as necessary Duty, which are by many learned Men amongst themselves confes'd not to be contained in Scripture.

Q. 6.



This is confirm'd by Pope Pius II. (when a Cardinal) *Epist.* 288. p. 802. who saith, *That before the Time of the Nicene Council, little Regard was had to the Church of Rome.*

R. 4. Gal. i. 11, 12. *The Gospel which was preached of me, is not after Man; for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.*

Verse 8, 9. *Though we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached, let him be accursed.*

The Church of Rome cannot avoid St. Paul's Anathema, when she requires to bow down before an Image, which the Scripture forbids; and forbids to read the Scripture, which it requires.

And without Doubt the Text of the Apostle holds as much against any other, as against himself or an Angel from Heaven.

R. 5. WE read in Scripture of the Faith once delivered to the Saints, Jude 3. and 2 Tim. iii. 16, 17. *All [or the Whole] Scripture is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of GOD may be perfect, thoroughly furnished unto all good Works.*

The Scripture therefore is a Rule sufficient in itself, and was by Men divinely inspired at once deliver'd to the World; and so neither needs, nor is capable of any further Addition.

So Tertullian, *Let Hermogenes shew that this Thing is written. If it be not written, let him fear the Woe pronounced against them that add to, or take from Scripture.* Contr. Hermog. c. 22. R. 6.

Q. 6. What Doctrines of Faith and Matters of Practice are thus acknowledged not to be in Scripture?

A. THE Doctrines of Transubstantiation<sup>1</sup>, of the seven Sacraments<sup>2</sup>, of Purgatory<sup>1</sup>, and the Practice of Half-Communion<sup>m</sup>, Worshiping of Saints and Images<sup>n</sup>, Indulgences<sup>o</sup>, and Service in an unknown Tongue<sup>p</sup>.

<sup>1</sup> Scotus in 4. sent. dist. 11. q. 3. & Yribarn in Scot.

<sup>2</sup> Bellarm. 1. 2. de effectu Sacram, c. 25. ff. secunda probatio.

<sup>1</sup> Roffens. contr. Luther. art. 18.

<sup>m</sup> Concil. Constan. Sess. 13. Cassander. Art. 22.

<sup>n</sup> Bellarm. de cult Sanct. 1. 3. c. 9. ff. præterea. Cassand. Consult. Art. 21. ff. 4.

<sup>o</sup> Polyd. Virg. de invent. lib. 8. c. 1.

<sup>p</sup> Bellarm. de verb. Dei. li. 2. c. 26.

Q. 7. WHAT doth the Church of Rome pro-  
pound to herself as an entire Rule of Faith?

A. SCRIPTURE with Tradition; and she requires that the Traditions be received and revered with the like pious Regard and Veneration as the Scriptures; and whosoever knowingly contemns them, is declared by her to be accursed. *Concil. Trid. Sess. 4. Decret. de Can. Script.*

Q. 8. WHAT do they understand by Traditions?

A. Such Things belonging to Faith and Manners, as were dictated by *Christ* or the Holy Ghost in the Apostles, and have been preserved by a continual Succession in the Catholick Church, from Hand to Hand without Writing, *Concil. Trid. ibid.*

R. 6. ON the contrary; St. *Augustine* lib. contr. Petil. l. 3. c. 6. writes, *If any one concerning Christ and his Church, or concerning any other Things which belong to Faith or Life, I will not say if we, but (which St. Paul hath added) if an Angel from Heaven preach unto you besides what ye have receiv'd in the Law and Evangelical Writings, let him be accursed.* For as all Faith is founded upon divine Authority, so there is now no divine Authority but the Scriptures; and therefore no one can make that to be of divine Authority, which is not contained in them. And if Transubstantiation and Purgatory, &c. are not delivered in Scripture, they cannot be Doctrines of Faith.

R. 7. MATT. xv. 9. *In vain do they worship Me, teaching for Doctrine the Commandments of Men;* forbidding that as unlawful which God hath not forbidden, and requiring that as necessary Duty which God hath not required.

So St. *Hierom*, in cap. 1. *Aggæi*, *The Sword of God [his Word] doth smite these other Things, which they find and hold of their own Accord, as by Apostolical Tradition, without the Authority and Testimony of Scripture.*

R. 8. BUT St. *Cyril* affirms, *It becometh us not to deliver, no not so much as the least Thing of the holy Mysteries of Faith, without the Holy Scripture. That is the Security of our Faith, not which is from our own Inventions, but from the Demonstration of the Holy Scriptures.* Cateches. 5.

R. 9.



Q. 9. WHAT are those Traditions, which they profess to have received from *Christ* and his *Apostles*?

A. The Offering the Sacrifice of the Mass for the Souls in Purgatory<sup>s</sup>, the mystical Benedictions, Incensings, Garments, and many other Things of the like Kind<sup>s</sup>, Salt, Spittle, Exorcisms, and Wax Candles used in Baptism<sup>s</sup>, &c. the Priests shaving the Head after the Manner of a Crown<sup>s</sup>.

\* Conc. Trid. Sess. 22. c. 2.

\* Ibid. c. 5.

\* Catech. Rom. par. 2. c. 2. n. 59, 65, &c.

\* Ibid. c. 7. n. 14.

Q. 10. DOth the Church of *Rome* agree with other Churches in the Number of Canonical Books of Scripture?

A. No: For she hath added to the Canonical Books of the Old Testament, *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, *Baruch*, the two Books of *Maccabees*<sup>s</sup>, and a new Part of *Esther*, and *Daniel*; which whole Books, with all their Parts<sup>s</sup>, whosoever rejects, as not Canonical, is accursed. *Concil. Trident. Sess. 4. Decret. de Scriptur.*

\* These Books are so sacred, as that they are of infallible Truth. *Bellarm. de verbo. l. 1. c. 10. ff. Ecclesia vero.*

\* Wherefore doth the Council add *with all their Parts*, unless that all should understand those Parts also, about which there was some Time a Dispute, belong to the Sacred Canon of the Bible? *Ibid. c. 7. ff. Denique.*

Q. 11. ARE the People of the Church of *Rome* permitted to read the Scripture in a Tongue vulgarly known?

A. No: They were for a Time permitted to read it, under the Caution<sup>s</sup> of a License, where it could

R. 9. MARK vii. 8. *Laying aside the Commandment of GOD, ye hold the Tradition of Men.*

St. Basil in Reg. brev. Reg. 95. *It is necessary even for Novices to learn the Scriptures, that the Mind may be well confirmed in Piety, and that they may not be accustomed to human Traditions.*

The Church of Rome hath no more to shew for their holy Water, and Incensings, and Salt, and Spittle, &c. than the *Pharisees* for their Traditions: And since they no less impose them as Divine, than the other, they are alike guilty with them.

R. 10. THESE Apocryphal Books were wrote after Prophecy and Divine Inspiration ceased, and so were not received by the Jewish Church (to whom were committed the Oracles of GOD, Rom. iii. 2.) nor by the Christian Church, as the 60th Canon of the Council of *Laodicea* shews, where there is a Catalogue of the Canonical Books, without any Mention of these.

St. Jerom in prologo Proverb. *As therefore the Church doth read Tobias, Judith, and the Books of the Maccabees, but doth not receive them into the Canonical Scriptures: So it doth read the two Volumes of Wisdom and Ecclesiasticus for the Edification of the People, not to establish the Authority of Ecclesiastical Principles. See Bellarm. de verbo, l. 1. c. 10. init.*

R. 11. UNDER the Law, the People had the Scriptures in a Tongue vulgarly known; and they were required to read the Law, and to be conversant in it, Deut. vi. 6. *These Words which I command thee this Day shall be in thine Heart, &c. and*

B

accordingly

could be obtained ; but since they are forbid it, or to have so much as any Summary or Historical *Compendium* of it, in their own Tongue.

\* Reg. Ind. libr. prohib. Reg. 4.

† Index libr. prohib. auctor. Sixti v. & Clem. viii. observat. circa 4. Regulam.

Q. 12. FOR what Reason is the Scripture thus prohibited among them ?

A. Because (say they) if it be permitted to be read every where, without Difference, there would more Prejudice than Profit proceed from it. *Reg. Ind. libr. prohib. Reg. 4.*

Q. 13. SINCE the Scripture may be misunderstood, have they no Judge to determine the Sense of it ?

A. They say, it belongs to the Church (of Rome) to judge of the Sense of Scripture, and no one may presume to interpret the Scripture, contrary to the Sense which Mother Church hath held and doth hold. *Concil. Trid. Sess. 4. Decret. de Edit. & usu Script.*

It



accordingly our Saviour sends them thither, *John* v. 39. *Search the Scriptures.* So St. Paul requires that his *Epistle be read to all the Brethren*, 1 *Thef.* v. 27. and if so, it was wrote in a Language they understood. And so it was in the Primitive Church; therefore St. *Chrysostom* exhorts his Hearers, tho' secular Men, to provide themselves Bibles, the Medicines of their Souls, to be their perpetual Instructors. *Comment. in Colof.* iii. 16.

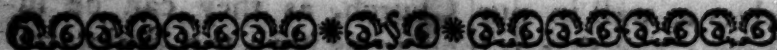
R. 12. IN the Apostles Times there were some that wrested the Scriptures to their own Destruction, and yet the Apostle thought of no other Expedient than to give the Christians a Caution, that they were not also led away with the Error of the Wicked, 2 *Pet.* iii. 16, 17. The Way to prevent this, therefore is not to keep the Scriptures from the People (which were written for our Learning, *Rom.* xv. 4.) but to exhort them to a diligent Perusal of them. *Matt.* xxii. 29. *Ye err not knowing the Scriptures.*

*The Sheep should not cast away their Skin, because Wolves sometimes hide themselves under it.* St. *Austin* de Serm. Dom. in monte.

R. 13. WHILE the Apostles were alive the Churches of *Christ* in Matters of Dispute, applied themselves to them as in the Point of Circumcision, *Acts* xv. 2. but since they of the Church of *Rome* can neither prove the like Infallibility in their Church, nor direct us where it is, we think ourselves as well in our Church, as they can be in theirs; and that as long as we have the Scripture, the Church is to be refer'd to the Scripture, and not the Scripture to the Church; and that as the

It cannot be called the Church of God where the legitimate Successor of St. *Peter* in the Roman Chair, and the undoubted Vicar of *Christ* doth not preside :

—What the Church doth teach is the express Word of God, and what is taught against the Sense and Consent of the Church, is the express Word of the Devil. Cardinal *Hofius de expresso Dei verbo*, p. 642, 643.



S E C T.

Scripture is the best Expounder of itself; so the best Way to know whether any Thing be of Divine Authority, is to apply ourselves to the Scripture.

If I would have the Church demonstrated, it is not by human Teachings, but by the Divine Oracles. St. Aug. *de unit. Eccles. cap. 3.*

*The Way for understanding the Scriptures, is to demonstrate out of themselves, concerning themselves.* Clem. Alex. Strom. l. 7. p. 757.

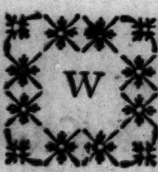






## S E C T II.

Of REPENTANCE *and* OBEDIENCE.

Q. 14.  WHAT doth the Church of *Rome* teach concerning Repentance?

A. 1. It teacheth that Contrition (which is a Sorrow for Sins past, and a Purpose of not committing it for the future) though perfected with Charity, is not sufficient to reconcile a Person to GOD without Penance, or Confession to a Priest either in Act or Desire. *Concil. Trid. Sess. 14. c. 4. Catech. Rom. Pars 2. de Sacrament. pœnit. n. 38.*

A. 2. She teacheth that Attrition, or imperfect Contrition, proceeding meerly from the Fear of Hell, is equivalent to Contrition, by Virtue of Confession: And that Attrition doth dispose to receive the Grace of the Sacrament of Penance, and leads to Justification\*.

\* Sess. 14. cap. 4. Bellarm. de pœnit. l. 2. c. 18. ff. Sed sciendum est. [See Quest. 77.]

Q. 15. WHAT is the Judgment of the Church of *Rome* as to good Works?

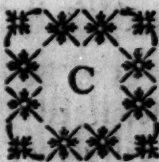
A. The Church of *Rome* doth affirm that the good Works of justified Persons do truly deserve eternal Life\*; and if any one say that such Works do not truly deserve an Increase of Grace here, and eternal Life hereafter, let him be accursed\*.

*Our*



## S E C T II.

## Of REPENTANCE and OBEDIENCE.

R. 14.  CONTRITION is but another Word for Repentance, and Repentance is a Qualification for Pardon and Reconciliation. *A broken and a contrite Heart, O GOD, Thou wilt not despise, Psalm li. 17. Repent, and be converted, that your Sins may be blotted out, Acts iii. 19.* The same Texts which make Contrition sufficient, without Confession to the Priest, make Attrition insufficient without there be Contrition. And as the former Doctrine of the Insufficiency of Contrition without Confession, makes that necessary which GOD hath not made necessary: So this latter of the Sufficiency of Attrition upon Confession to the Priest, without Contrition, makes that unnecessary which GOD hath made necessary.

R. 15. TRULY to deserve, is to make GOD our Debtor; *to him that worketh [i. e. that meriteth] is the Reward not reckoned of Grace, but of Debt, Rom. iv. 4. But can a Man be profitable to GOD? Job xxii. 2. Our Saviour teaches us otherwise, Luke xvii. 10. When ye shall have done all those Things which are commanded you, say, we are unprofitable Servants:*

*Our good Works do merit eternal Life, not only by Virtue of GOD's Covenant and Acceptation, but also by Reason of the Work itself.\**

\* Concil. Trid. Sess. 6. c. 16.

† Ibid. Can. 32.

‡ Bellarm. de justif. l. 5. c. 17.

Q. 16. BUT is there no Allowance for such as have not good Works of their own, sufficient to merit for themselves?

A. Yes: There are Indulgences to be obtained, by which Persons may be discharged from the Punishment of Sin here and in Purgatory: And if any affirm these Indulgences to be uselefs, or that the Church hath not Power to grant them, he is accursed. *Concil. Trid. Sess. 25. Decret de indulg.*

The Popes and Prelates of the Church are Judges appointed by GOD to remit Faults and Punishments in his Name by an Indulgence, if so be Justice be satisfied through the Application of the Satisfaction of Christ and his Saints. *Bellarm. de Indulg. l. c 1. 5. ff. Jam verò.*

Q. 17. How far do those Indulgences extend?

A. Sometimes to Days, sometimes to Years, nay some of them were plenary <sup>a</sup> Indulgences; some were for a Discharge from Punishments here, others from the Pains of Purgatory<sup>c</sup>, and some granted an eternal Reward.

<sup>a</sup> Bellarm. de indulgent. l. 1. c. 9. init. *Plenary Indulgence doth take away all the Punishment due to Sin.* Ibid ff. Indulgentia Quadrages.

<sup>c</sup> Ibid c. 7. ff. Et quidem.

Q. 18. UPON what Terms were those Indulgences to be obtained?

A. By



*Servants: We have done that which was our Duty to do. A Command to do it, and Grace to obey that Command, and a far more exceeding and eternal Weight of Glory, as a Reward, [2 Cor. iv. 17.] will shame the Pretence of real Merit, and turn the Anathema upon themselves. And they may as soon reconcile Light and Darkneſs, as the Grace of God and Merit of Chriſt, to this Doctrine.*

R. 16. WHAT GOD binds, no Perſon can untie; and what He unties, no Man can bind. But this Courſe of Indulgence, ſtill upheld in the Church of Rome, doth untie what GOD doth bind; it makes Sin eaſy and cheap, and prostitutes the ſtrict Rules of Chriſtianity to the baſeſt Purpoſes. For when a Perſon can have a plenary Indulgence for ſo trivial a Satisfaction as the ſtanding before the Doors of St. Peter's Church at Rome, when the Pope bleſſes the People at *Eaſter*, it makes Sin as eaſy to be committed as pardoned.

R. 17, 18. THE Scandal given by them was ſo notorious, that Order was given by the Council of Trent for reforming the Abuſes of them; but when the Fathers thought fit not to diſcover thoſe Abuſes, and only forbid *wicked Gain*\*, they left a large Scope for making a Gain of them. And two of the Popes under whom that Council ſat, (viz. *Paul 3.* and *Julius 3.*<sup>1</sup>) proceeded in the ſame Courſe as their Predeceſſors, if they did not exceed them: For by their Bulls, there is granted to all ſuch of the *Fraternity of the Holy Altar*, as viſit the Church of St. Hilary of Chartres, during the ſix Weeks of *Lent*, 775,700 Years of Pardon, beſides fourteen or fifteen plenary

*A.* By Money<sup>r</sup>, Pilgrimages<sup>s</sup>, assisting the Pope<sup>s</sup>, reciting certain Prayers<sup>l</sup>.

<sup>r</sup> This is implied *Concil. Trid. Sess. 21. c. 9.* though it is called by the soft Name of Alms.

<sup>s</sup> So many are granted to particular Churches in *Rome*, for the Benefit of Pilgrims.

<sup>a</sup> So those that upon his Motion took up Arms against the *Albigenses*, had by an Indulgence the Promise of an eternal Reward. *Baron. ad A. D. 1179. n. 7.*

<sup>l</sup> So Pope *Alexander* the Sixth, granted to those that recited this Prayer to the blessed Virgin, and *St. Ann* her Mother, 30,000 Years Indulgence.

**H**ALL Mary full of Grace, the LORD be with thee, thy Grace with me. Blessed be thou among Women: And blessed be *St. Ann* thy Mother, from whom, O Virgin Mary, thou hast proceeded without Sin and Spot; but of thee hath *Jesus Christ* been born, the Son of the living GOD. Amen,

*Thesaur. Var. Exercit. in grat. Sodal. B, V. M. Bruxel. Edit. 2. An. 1658. p. 287.*

**Q. 19.** UPON what Pretence or Reason is the Doctrine and Practice of Indulgences founded?

*A.* Upon Works of Supererogation<sup>s</sup>, that is, the Overplus of the Satisfactions of *Christ* and the Saints, which is a Treasury<sup>p</sup> committed to the Church's Custody<sup>q</sup>, and to be disposed of as she sees meet<sup>r</sup>.

<sup>s</sup> That Supererogation is necessary to Indulgence, no one can deny, saith *Bellarmin. de Indulg. l. 1. c. 2. init.*

<sup>p</sup> *Concil. Trid. Sess. 21. c. 9.*

<sup>q</sup> So Pope *Clem. 6. Constit. extrav. in Bellarm. ibid. § ult.*

<sup>r</sup> *Bellarmin. ibid. c. 3.*

plenary Indulgences. And since that *Urban the Eighth<sup>m</sup>*, and *Clement the Tenth<sup>m</sup>*, have granted by their Indulgence a plenary Remission of Sins.

\* Sess. 25. Decret. de Indulg.

<sup>1</sup> *A Bull of Indulgence to the Fraternity of the Altar, Paris 1550. v. B. Taylor's Defence, part 2. l. 2. p. 8.*

■ Bullar. to. 3. pag. 74.

■ A. D. 1671. *Bull upon the Canonization of five Saints.*

**R. 19. ROMANS viii. 18.** *The Sufferings of this present Time, are not worthy to be compared with the Glory that shall be revealed in us : So 2 Cor. iv. 17. Every one of us shall give an Account of himself to GOD, Rom. xiv. 12. If there be no Comparison betwixt the Reward and our Sufferings for it, then no one has Merit to transfer to another : And if every Man must give an Account of himself, then no Man can be saved by the Merits of another. But suppose there is a Superabundance of Satisfaction in the Saints ; yet what Need is there of them, when there is such an infinite Value in the Sufferings of Christ, who by one Offering hath for ever perfected them that are sanctified, Heb. x. 14. Or who gave the Church the Power so to apply them ?*

**R. 20.**



**Q. 20.** WHITHER do the Souls of those go that die in a State of Grace, but are not sufficiently purged from their Sins, or have not had a plenary Indulgence for the Remission of them?

**A.** Such go to Purgatory, a Place of Torment in the other World, near to Hell<sup>a</sup>, where they are to continue 'till they have made full Satisfaction for their Sins, and are thoroughly purged and prepared for Heaven, whereinto no unclean Thing can enter<sup>t</sup>.

<sup>a</sup> Bellarm. de Purg. l. 2. c. 6. SS. Quinta est.

<sup>t</sup> Catech. Rom. par. 1. c. 6. n. 3.

**Q. 21.** How come those Persons to be punished in the other World, who depart in a State of Grace out of this?

**A.** Because they have not here fulfilled the Penance imposed upon them, or due from them to GOD.

Bellarmin. de Indulg. l. 1. c. 6, 7. [See Quest. 91.]

R. 20. 21. THAT those that die in a State of Grace, are yet in a State of Torment, and are to be purged in the other World, is contrary to Scripture and Antiquity. *Rom. viii. 1. There is no condemnation to them which are in Christ Jesus. Verse 30. Whom He justified, them He also glorified. Verse 33, 34. Who shall lay any Thing to the Charge of GOD's Elect? It is GOD that justifieth. Who is he that condemneth?* As Justification and Condemnation are here opposed by the Apostle, so are Condemnation and Glorification; and he that is justified upon the same Reason that he cannot be condemned, shall be glorified. Now the Elect are justified before, they go out of this World; and consequently shall have nothing laid to their Charge in the next.

*The Servants of GOD then have Peace, then enjoy quiet Rest and Security; when being drawn from these Storms of the World, we arrive at the Haven of our everlasting Habitation and Security; when this Death being ended, we enter into Immortality. St. Cypr. de Mortal. SS. 2.*

Luke xxiii. 43. *To-day shalt thou be with Me in Paradise.* Paradise is acknowledged to be the Seat of the Blessed.<sup>a</sup> Now if there was a Purgation necessary for Sinners, he that believed and repented not 'till the last Moment of his Life, might be well supposed to need it; and should have been sent rather to Purgatory than Paradise.

After the Night of this Life there is no Purgation; and it is better to be corrected and purged now, than to be sent to the Torment there, where the Time of punishing is, and not of purging. *Greg. Nazianz. Orat. 15. in plag. grand.*

<sup>a</sup> Bellarm. de Sanct. Beat. 1. i. c. 3. Testim. 4.

**Q. 22.** Of what Continuance is the Punishment of that State?

**A.** It is but for an appointed Time; and the Person is to continue in it 'till he is purged from his Sin, and has suffered the Punishment due to it.

Catch. *ibid.* Bellarm. de purg. l. 2. c. 8. SS. *Quantum ad primum.*

**Q. 23.** Is there no Way by which the Souls of those that are in Purgatory may be delivered out of that Prison, and their Time of Torment shortened?

**A.** They may be helped and delivered by the Suffrages <sup>i</sup> of the Faithful that are alive; that is, by Prayers, Alms, and Masses; <sup>k</sup> and other Works of Piety, such as Indulgences.<sup>l</sup>

<sup>i</sup> Concil. Trid. Sess. 25. Decr. de Purgat.

<sup>k</sup> Sess. 22, Can. 3.

<sup>l</sup> Bellarm. de Purgat. l. 2. c. 16. SS. *Ad hæc.*



R. 22. THE State that Believers immediately enter upon, after Death, is said to be Life for the Comfort, and everlasting for the Continuance of it.

John v. 24. *He that believeth on Him that sent Me, hath everlasting Life, and shall not come into Condemnation; but is passed from Death unto Life.*

So St. Cyprian; *The End of this Life being completed, we are divided into the Habitations of everlasting, either Death or Immortality.* Ad Demeter. §. 16.

R. 23. LUKE 16. 26. *Betwixt us and you there is a great Gulph fixed, so that they which would pass from hence to you [to relieve you] cannot.*

As the State in which Abraham and Lazarus were, needed no Relief; so that in which the rich Man was, could not obtain it. *After Death is no Help to be gotten by Godliness or Repentance. Lazarus doth not there go to the rich Man, nor the rich Man unto Lazarus. For the Garners are sealed up, and the Time is fulfilled.* Epiphanius contr. Cathar. Hær. 59.

And if a Man's own Repentance cannot help him, much less can another's good Works profit him.

So St. Jerom; *While we are in this World, we may be able to help one another, either by our Prayers, or by our Counsels: But when we shall come before the Judgment Seat of Christ, neither Job, nor Daniel, nor Noah, can intreat for any one, but every one must bear his own Burden.*<sup>a</sup> And he elsewhere saith, *What shall be to all in the Day of Judgment, this is accomplished to every one at the Day of Death.*<sup>a</sup>

<sup>a</sup> Lib. 3. Com. in Galat. c. 6.

<sup>b</sup> In Joel c. 2.

Q. 24. Is the Doctrine of Purgatory a Matter of Faith, and necessary to be believed?

A. Yes: For whosoever shall say, that there is no Debt of temporal Punishment to be paid, either in this World or in Purgatory, before there can be an Admission into Heaven, is accursed.<sup>m</sup> And whosoever shall say, the Sacrifice of the Mass is not to be used for the Dead, is accursed<sup>n</sup>; this is one of the Principles, without the Belief of which there is no Salvation.<sup>o</sup>

<sup>m</sup> Concil. Trid. Sess. 6. Can. 30. & Sess. 25. Decret. de Purg.

<sup>n</sup> Ibid. Sess. 22. Can. 3.

<sup>o</sup> Bulla Pii 4ti.

Q. 25. IN what Place were the Souls of the Patriarchs, and other good Men, before the coming of *Christ*?

A. BEFORE the Death, and Resurrection, <sup>p</sup> or Ascension of *Christ*,<sup>q</sup> the Gates of Heaven were open to none; and the Souls of good Men departed, were detained in a certain Place, called *Limbus Patrum*, which is the uppermost Part of Hell; the lowermost being the Place of the Damned, next above that Purgatory, next to that *Limbus Infantum*, above that *Limbus Patrum*.<sup>r</sup>

<sup>p</sup> Catch. Rom. par. 1. c. 6. n. 3, 6.

<sup>q</sup> Bellarm. de *Christ*. l. 4. c. 11.

<sup>r</sup> Bellarm. de Purg. l. 2. c. 6. SS. Quod autem.

Q. 26. IN what Condition were they while thus detained in Limbo?

A. THEY are not agreed in the Nature and Condition of the Place; for the Catechism saith, N. 3. *They were sustained by Hope, and were without any Sense of Grief.* And presently, N. 4. *That although they were without other Sense of Grief,*  
yet

R. 24. Bishop *Fisher* saith, That there is none or very little Mention of Purgatory among the Antients.<sup>c</sup> It is then no little Incroachment upon the Christian World, to make it now a Doctrine of Faith, and to require it upon Pain of Damnation to be believ'd.

<sup>c</sup> Roffens Lutheri confut. Art. 18. & Polyd. Virga de Invent. l. 8. c. 1.

R. 25. We read that *Elijah* was taken up into Heaven, 2 Kings ii. 11. and he and *Moses* appeared in Glory, Luke ix. 31. Matt. xvii. 2. And *Abraham* is represented (Luke xvi. 22) as in Paradise, the blessed Abode of good Men in the other World.

So St. *Austin* expounds it, The Bosom of *Abraham* is the Rest of the blessed Poor, whose is the Kingdom of Heaven, into which after this Life they are received. Quæst. Evangel. l. 2. c. 38.

R. 26. But the Scripture tells us, that the State where *Abraham* was, was not only a State of Rest, but also of Comfort, Luke xvi. 25.



yet being kept in Suspence, they were tormented with the Hope of that blessed Glory which they did expect.

Q. 27. How and when were they delivered thence?

A. THEY were delivered by *Christ* at his Descent into Hell; so that ever since that Place remains empty.\*

\* Catch. Rom. ibid. n. 5, 6.

† Bellarm de Purg. l. 2. c. 6. § octava est.

Q. 28. WHAT Use do they make of this Doctrine?

A. HEREBY they give a Reason, why there is neither Precept nor Example in the Old Testament for the Invocation of Saints departed, because they were for their Punishment inclosed in this Place, and were there held bound by the Devils, till delivered by *Christ*. And so the People of those Times only pray'd to God, and did not use to say Holy *Abraham* pray for me.\*

\* Bellarm. de Sanct. bear. l. 1. c. 19. § Item Exod.

† Catch. Rom. ibid. n. 5,

‡ Bellarm ibid..



R. 27. THE Scripture says not one Word of this.

## S E C T. III.

## OF Divine Worship.

R. 28. THERE is neither Precept nor Example for the Invocation of Saints in the New-Testament; and if that be the Reason for a *Limbus* before *Christ*, it may be a Reason for a *Limbus* still; and they may as well exclude the Saints from Heaven now as then, if there be no more for their Invocation in the New-Testament, than was in the Old. Thus *Salmero* (a learned Disputant in the Council of Trent;) *Invocations of Saints, have no exprefs Ground in all the Scriptures.* \*  
 \*Ad 1 Tim. 2. Disp. 7. §. Sed cum aute & nec obstat.



## S E C T. III.



## S E C T. III.

## Of DIVINE WORSHIP.

Q. 29. **O**F what doth the Service in the Roman Church consist?

A. It consists of Prayers and Hymns offered to God, Angels and Saints; of Lessons taken out of the Scriptures, and Legends; and of Professions of Faith in the Creeds.

Q. 30. **I**N what Language is their Service performed?

A. It is performed in all places among them in the Latin Tongue, which is in no Place vulgarly understood.

Q. 31. **I**S the having the Service in an unknown Tongue enjoined in the Church of Rome?

A. Yes: It is required that it should be celebrated in the Latin Tongue; and whosoever shall say that it ought to be administered only in the vulgar Tongue, is accursed.<sup>a</sup> Hence when of late Years the Missal, or Mass-Book, was translated into French, it was declared by Pope Alexander the 7th, to be a *Seed-Plot of Disobedience, Rashness, and Schism*; and he calls them that did it, *Sons of Perdition*, and doth condemn, reprobate and forbid that Missal.

<sup>a</sup> Concil. Trid. Sess. 22. c. 8. & Can. 9.

Q. 32.





## S E C T. III.

## Of DIVINE WORSHIP.

R. 29. **C**ARDINAL *Quignonius* at the Instance of Pope *Paul* the 3d, reformed the Breviary; and instead of Legends, set Scriptures for the Lessons. But Pope *Pius Quintus*, who afterward undertook to reform it also, prohibited that of *Quignonius*,<sup>a</sup> and instead of the Scriptures, placed Legends again, and so it continues.

<sup>a</sup> *Bulla præfixa Breviar. Rom. Jussu Pii V. Edit.*

R. 30, 31. IN Divine Worship (as in all other Actions) the first Thing to be considered is the End, and the next Thing is the Means conducing to that End. The End is the Honour of God, and the Edification of the Church; and then God is honoured, when the Church is edified, The Means conducing to that End, are to have the Service so administered, as may inform the Mind, engage the Affections, and increase Devotion. But that cannot be done, where the Tongue it is celebrated in, is not understood.

Thus we are taught by the Apostle, 1 Cor. xiv. 2. *He that speaketh in an unknown Tongue, speaketh not unto Men.* Verse 11. *If I know not the meaning of the Voice, he that speaketh shall be a Barbarian unto me.* Verse 16. *If thou shalt bless with the Spirit, [by the Gift of an unknown Tongue] how shall he that occupieth the Room of the unlearned say,*

**Q. 32.** WHAT are the Objects of Worship in the Church of *Rome*?

**A.** BESIDES the blessed Trinity, Angels, the Virgin *Mary*, and Saints.

**Q. 33.** WHAT Honour do they give to the Angels?

**A. 1.** THE Church of *Rome* teaches that Angels are to be worshiped,<sup>b</sup> invoked, and prayed to.<sup>c</sup> And they have Litanies and Prayers composed for this Purpose<sup>d</sup>.

<sup>b</sup> Catech. Rom. par. 3. c. 2. n. 8, 9. *venerari, adorare, colere.* <sup>c</sup> Ibid. n. 10. <sup>d</sup> Litanie fl. Angelorum, vid. Horologium Tutelarum Angeli a Drexelio. p. 84. Duac. 1623.

*say, Amen, at the giving of Thanks? How can the People be attentive to the Lessons, answer at the Responses, be devout in the Prayers, profess their Faith in the Creeds, when they do not understand what is read, pray'd, or professed? Thus St. Ambrose, on 1 Cor. 14. It is evident that the Mind is ignorant, where the Tongue is not understood. The unskilful Person hearing what he doth not understand, knows not the Conclusion of the Prayer, and doth not answer Amen.*

R. 32. MAT. 4. 10. Our Saviour says, *Thou shalt worship the Lord thy GOD, and Him only shalt thou serve.* As divine Worship is due to GOD; so it is not lawful to give it to any other.

The Church of Rome doth acknowledge this, but says, The Worship they give to Saints and Angels, is not of that Kind. *Catech. Rom. Part 3. c. 2. n. 8. Par. 4. c. 6. n. 3.*

But what Worship is peculiar to GOD, if Prayer is not? So thought St. Ambrose, *Thou only art to be invocated.* De obitu Theodos.

For GOD alone can receive our Prayer, or can give what we pray for, or be the Object of our Faith and Trust.

R. 33. WE honour the Holy Angels, as they are GOD's Ministers, and are sent forth to minister unto them that shall be Heirs of Salvation, Heb. i. 14. But to worship or pray to them, we dare not, as it is what they themselves refuse and abhor, Rev. xix. 10. and the Scripture doth condemn as a Sign of a fleshly Mind, vainly intruding into those Things which we have not seen, Col. ii. 18. Theodore upon this Text saith, That the Practice of worshiping Angels continued a long Time in Phrygia and Pisidia; wherefore the Synod of Laodicea doth forbid praying to Angels; *For Christians ought not to forsake the Church of GOD, and depart aside*



**A. 2.** THEY teach, that as every particular Person hath a Guardian Angel from his Birth,<sup>e</sup> so it is fit to commit themselves more particularly to him;<sup>f</sup> after this Manner.<sup>g</sup> *Blessed Angel! to whose Care our loving Creator hath committed me, defend me this Day, I beseech you, from all Dangers, and direct me in the Way I ought to walk.*

<sup>e</sup> Catech. Rom. Par. 4. cap. 9. §. 1. n. 4, 6.

<sup>f</sup> Horolog. Drex. p. 108.

<sup>g</sup> *The Child's Catechism.* 1678.

**Q. 34.** WHAT religious Honour do they give to the Saints?

**A.** THEY pray to them as their Intercessors, make Confessions to them; offer Incense, and make Vows to them; venerate their Images and Reliques.

**Q. 35.** FOR what Reason do they pray to Saints?

**A.** THAT by their Help they may obtain Benefits from GOD,<sup>1</sup> who doth confer many Favours upon Mankind, by their Merit, and Grace, and Intercession,

<sup>1</sup> Concil. Trid. Sess. 25. de invocat.

<sup>2</sup> Catech. Rom. par. 3. c. 2. §. 12.

Missal. Rom. proprium Missarum de sanctis.

**Q. 36.** AFTER what Manner do they pray to Saints?

**A.** THEY pray to them as Favourites with GOD, that they would take them into their Protection, and would obtain those Things of GOD for them which they want. Therefore they plead that they have two different Forms of Prayer;

for

*asile and invoke Angels, which are Things forbidden. Conc. Laod. Can. 35.*

R. 34. 35. 36. 37. *THERE is one GOD, and one Mediator between GOD and Men, the Man Christ Jesus, who gave Himself a Ransom for all. 1. Tim. 2. 5, 6.*

Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the Right-hand of GOD, who also maketh Intercession for us.*

As there is but one GOD to us, though there are Gods many, and Lords many, [1 Cor. viii. 5.] So to us there is but one Mediator, or Intercessor, though we should grant there are many Intercessors and Mediators. For though the Angels and Saints may intercede for us in Heaven, that no more makes them such Intercessors as we may pray to, than because there are Gods many, we may pray to them, as we do to the true GOD.

The Scripture knows no difference, between a Mediator of Intercession and Redemption; he alone makes Intercession for us, that died and rose, and is at the Right-hand of GOD. And He alone has a right to our Prayers, and to Him alone may we address them.

So Origen: *All Prayers, and Supplications, and Thanksgivings, are to be sent up to GOD the LORD of all, by that High-Priest who is above all Angels,*

D

being

for to GOD they properly say, *Have Mercy upon us, bear us: To a Saint, Pray for us.*

Catech. Rom. par. 4. c. 6. n. 3.

Q. 37. BUT have they not those Forms in their Missals, Breviaries, and common Books of Devotion, which are particularly and immediately applied to the Saints for obtaining what they want?

A. Yes: It is too manifest to be denied; and though they have been more sparing of late Years, yet nothing formerly more frequent. As for instance, in a Missal printed at *Paris, An. 1520. fol. 51.* there is this Prayer to St. Agnes.

O Agnes, Woman of the Lamb, do thou enlighten us within. Destroy the Roots of Sin. O excellent Lady, after the Grievances of the World, do thou translate us to the Company of the Blessed.

Q. 38. WHAT is the Worship they give to the Virgin Mary?

A. They fly unto her as the Advocatrix of the Faithful, the Mother of GOD, that by Prayer to her they may obtain Help, through her most excellent Merits with GOD.

Catech. Rom. par. 4. cap. 3. n. 8.

Q. 39. HAVE they not some singular Forms of Devotion to her?

A. YES: For apprehending her to be in Glory superior to all created Beings, they offer a Service to her, beyond what they give either to Angels or Saints?

Q. 40. AFTER what Manner do they apply themselves to her.

A. According to some Missals, they ask her to command her Son, by the Right and Authority of



being the living Word of GOD. L. 5. cont. Cels. p. 233, 239.

So again; *We ought to pray only to the GOD over all, and His only Son the First born of every Creature, who as our High-Priest, offers his Prayers to his GOD, and our GOD.* Lib. 8. p. 395, 402.

To have other Mediators and Intercessors, is not to hold the Head, Colos. ii. 19. in the Judgment of the Apostle, and the Council of Laodicea, where it is said, *Christians ought not to forsake the Church, and invoke Angels.* — *If any Man therefore be found to give himself to this privy Idolatry, let him be Anathema; because he hath forsaken our LORD Jesus Christ, the Son of GOD, and betaken himself to Idolatry.*

R. 38. WE honour the blessed Virgin as the Mother of the holy Jesus, and as she was a Person of eminent Piety; but we do not think it lawful to give that Honour to her, which belongs not to a Creature, and doth equal her with her Redeemer.

R. 39, 40. WE cannot but wonder at the Applications made to the blessed Virgin in the Church of Rome, whose Acts on Earth, and whose Power in Heaven, the Scripture doth very sparingly relate, or is altogether silent in. We read nothing there of her bodily Assumption into Heaven, nor of her Exaltation to a Throne above Angels and Arch-Angels.\* We read nothing there of her

\* Brev. Rom. Æstiv, Fest. Assump.

of a Mother;<sup>1</sup> or, as it is in the Breviaries used at this Day, *shew thyself a Mother.*\* They pray to her, that she would loose the Bands of the Guilty, bring Light to the Blind, would make them mild and chaste, and cause their Hearts to burn in Love to Christ.<sup>1</sup>

<sup>1</sup> Missal. Paris. Anno 1520, Folio 65.

\* Brev. Rom. Fest. Assump.

<sup>1</sup> Officium. B. M. in the Hymn called Planctus B. M. Antwerp, 1641.

In a Book printed lately in London, the Author saith, That whatever Gifts are bestowed upon us by Jesus, we receive them by the Mediation of Mary. No one being gracious to Jesus that is not devoted to Mary. That the Power of Mary in the Kingdom of Jesus, is suitable to her Maternity.— And tho' the Condition of some great Sinners may be so deplorable, that the limited Excellency and Merits cannot effectually bend the Mercies of Jesus to relieve them; yet such is the Acceptableness of the Mother of Jesus to Jesus, that whosoever is under the Verge of her Protection, may confide in her Intercession to Jesus. That the Person devoted to her, is to beg of her to accompany him as his Sacred Guide, Advocate, and Champion, against the Assaults of Sin and Sensuality.

*Contemplations of the Life and Glory of Holy Mary, &c.* p. 7, 8, 9, 14. Printed, Anno 1685.

Much after the fore-cited Manner did the Council of Constance invoke the blessed Virgin, as other Councils used to do the Holy Ghost, calling her the Mother of Grace, the Fountain of Mercy; and they call on her for Light from Heaven.

being the *Mother of Grace and Mercy*,<sup>f</sup> the *Queen and Gate of Heaven*, the *Advocatrix of Sinners*,<sup>g</sup> and of her Power in destroying all Heresies in the World,<sup>h</sup> and being all Things to all.<sup>i</sup>

<sup>f</sup> Officium parvum B. M. ad Matutin. } Catech. par. 4.

<sup>g</sup> Completor. } c. 5. n. 8.

<sup>h</sup> Fest. Assump.

<sup>i</sup> Missale Paris. ibid. & Le Psaultier de Jesus. Paris. 1620. p. 126.

When we read so much of the blessed Virgin in Books of this Kind, and so little of her in the Divine Writings, we cannot but reflect upon what is said by *Epiphanius*, of a certain Sect of Women that in his Time offered Cakes to the Virgin *Mary*, which he calls an *Impious Thing*, and altogether contrary to the *Doctrine of the Holy Ghost*.<sup>a</sup> And he further adds; *This the Holy Ghost doth warn us of, in that Christ saith, Woman, what have I to do with thee? where He calls her Woman, and as it were prophesying, to refute those Schisms and Heresies which He knew would arise in the World; and that no one being moved by a certain Admiration of the blessed Virgin, might turn himself to those Dotages of Heresies. And he adds, Let the Virgin Mary be honoured, but the Father, Son, and Holy Ghost be ador'd*.<sup>b</sup> Much more hath that Father there to this Purpose.

<sup>a</sup> Hæres. 78. p. 1054. Par. 1622.

<sup>b</sup> Hæres. 79. N. 4, 7, &c.

But what would this Father have said, if instead of a Chair adorned and set forth in Honour of the Virgin *Mary* (as those Women did) he had found her advanced to a Throne of a Mediatrix in Heaven? What if instead of Cakes, there had been Litanies and Prayers offered to her, and that in more Abundance than to *Christ Himself*? What if he had found them praying, *O holy Mother, succour the miserable, help the Weak, comfort those that mourn?* (Breviar. Rom. Æstiv. Suffragia.) I doubt not but he would have said of this, what he doth of the



Q. 41. WHAT external Representations or Memorials have they in the Church of *Rome*, which they give Veneration and Worship to?

A. They have the Relicks and Images of the Virgin *Mary* and Saints.

Concil. Trid. Sess. 25. de invoc.

Q. 42. WHAT do they mean by Relicks?

A. The Bodies or Remainders of them, or particular Things belonging or relating to them when alive, as an Arm, or Thigh, Bones, or Ashes;<sup>m</sup> and the Part in which they suffered;<sup>n</sup> or the Things by which they suffered, as the Chains with which *St. Peter* was bound.<sup>o</sup>

<sup>m</sup> Ex Decret. Regist. Præfix. Brev. Rom.

<sup>n</sup> Catech. Rom. Par. 3. c. 2. n. 15.

<sup>o</sup> Brev. Rom. Par. Æstiv. Aug. Fest. Petri. ad vinc.

A. 43. FOR what Cause do they shew this Regard to Relicks?

A. By the Veneration of them they obtain the Help of the Saints,<sup>p</sup> whom the Relicks relate to; and many Benefits are thereby conferred by God upon Mankind; for by these the Dead have been raised, the Infirm cured, and Devils cast out.<sup>q</sup>

<sup>p</sup> Concil. Trid. Sess. 25. de invocat.

<sup>q</sup> Catech. Rom. ibid, Breviar. Rom, ibid.

other, That *they would obtrude her upon us for God,* and have called it *Heresy and Idolatry.*

R. 41, 42. DEUT. xxxiv. 6. *He [God by Michael] buried Moses, but no Man knoweth of his Sepulchre unto this Day.* S. Barradas the Jesuit upon the Place saith, *It is the common Opinion of Lyra, Abulensis, Cajetan, and others, that the Sepulchre was hid, lest the Israelites, who were inclined to the Worship of Idols, should worship Moses as God. For they say, that when the Devil would for that Reason have shewed the Grave and the Body of Moses to the Israelites, S. Michael hindered; and this was the Contention spoken of Jude ix.*

Seb. Barrad. Itinerar. Fil. Israel.

They could give no greater Honour to the Body of *Moses*, than is given to Relicks in the Church of *Rome*; and if that was Idolatry, and *Moses's* Body was concealed to prevent it, then there is as much Reason to think it unlawful, now in this Case, as it was then in that.

R. 43. WE read of *Hezekiah*, 2. Kings xviii. 4. that he *brake in Pieces the Brazen Serpent that Moses had made*: And the Reason was, because the Children of *Israel* did burn Incense to it. The Brazen Serpent was of God's own Institution, Numb. xxi. 8. By looking up to which, the People were formerly cured. And tho' it was preserved as a Memorial of that Divine Operation; yet when abused to Idolatry, he cut it in Pieces. And were these truly Relicks of Saints, and did work those Miracles they pretend, it would be no Reason for that Reverence and Worship they give to them; but the Reverence and Worship given to them should, according to good King *Hezekiah's* Practice, be a Reason to give them a decent Interment.

R. 44.

Q. 44. WHAT Kind of Reverence or Worship is required to be given to Images and Pictures in the Church of *Rome*?

A. They kiss them, uncover the Head, and fall down before them; offer Incense, and pray to them, and use all such Postures of Worship, as they would do to the Person or Persons thereby represented (whether *Christ*, the Virgin *Mary*, or other Saints) if they were present: And whosoever doth think otherwise, is accursed.<sup>r</sup> And accordingly the Priest is to direct the People to them, that they may be worshipped.<sup>s</sup>

<sup>r</sup> Concil. Trid. Sess. 25. de invocat. Catech. Rom. Par. 4. c. 6. n. 4.

<sup>s</sup> Ut colantur Catech. Rom. Par. 3. c. 2. n. 24.

Q. 45. WHAT do they profess, is their Intention in the Reverence they give to Images and Pictures?

A. They declare that the Honour given to Images and Pictures, is referred to the Prototypes,<sup>t</sup> or the Persons represented by them, whether God the Father, *Christ*, Angels or Saints: And when they fall down before the Image or Picture, they worship God, or *Christ*, the Angel or Saint.

<sup>t</sup> Concil. Trid. Ibid.



R. 44. ON the contrary, the second Commandment teaches us, *Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, &c. Thou shalt not bow down thyself to them, nor serve them.* In which there are two Words to be considered, the one *Pesel*, which we rightly translate *Graven Image*, for it properly signifies any Thing carved and cut out of Wood or Stone, and so it is about Forty Times rendered in the *Greek Translation* [ γλυπτόν ] a *Graven Thing*. So that an Idol and an Image are therefore-bidden. The next Word is *Themunah*, which doth properly signify a *Similitude* or *Likeness* (as is confessed) and is always so translated. And thus it was understood by the Fathers. So *Justin Martyr* when he recites this Law, saith, *GOD forbade every Image and Similitude* [ εἰκόνα καὶ ὁμοιωμα. ] And therefore *Cassander* grants that the ancient Christians *abhor'd all Veneration of Images.* Consult. *Art. 21. de Imagin.* Indeed the Command is so express against this Practice, that there has been a Kind of Self-Condernation in the Church of *Rome*; whilst they commonly either altogether leave out this Commandment,<sup>m</sup> or render it imperfectly and by Halves, *Thou shalt not make to thee an Idol.*

<sup>m</sup> The Child's *Catechism*, printed in 1678.

R. 45. IF an Image be a Representation of a Divine Person, and Worship be due to the Image for the Sake of the Person represented in it; then such as the Person is, such must the Worship be that is due to his Image; and what is due to the Person if present, is due to the Image in his Absence. For to give one Honour to the Person, and another to the Image, a superior to the Person, and an inferior to the Image, is to terminate the  
Worship

Q. 46. WHAT Regard have they to the material Cross or Crucifix?

A. I. THEY ascribe peculiar Virtues to it, and pray that GOD would make the Wood of the Cross to be the Stability of Faith, an Increase of good Works, the Redemption of Souls.\*

\* Pontificale in bened. novæ Crucis.

2. They use all Expressions of outward Adoration, by Kissings,\* and Prostrations, &c.\*

3. They pray directly to it, to increase Grace in the Godly, and blot out the Sins of the Guilty.\*

4. They give Latria to it, which is the Sovereign Worship that is peculiar to GOD.†

\* Missale Fer. 6. in Parasce.

\* Ibid. sub ante Domin. pass. & Fest. invent. crucis.

† Pontif. Rom. ordo ad recep. Imper. Rubr. 1. & Gretser de cruce, l. 1. c. 49.

Q. 47. Do they think it lawful to represent GOD and the blessed Trinity by Pictures and Images, and to worship them?

A. SUCH Pictures are not only almost every where received in the Church of Rome, but universally

Worship in the Image, and not pass it from thence to the Person, as *Gretser* the Jesuit argues:<sup>a</sup> But if it be to pass from the Image unto the Person, then we know what they do when they kiss, and uncover their Heads, and bow down to, and worship an Image: and have Reason to remember the Apostle's Advice, 1 *John* v. 21. *Keep yourselves from Idols.*

<sup>a</sup> De cruce l. 1. c. 49. § *Secundo itaque.*

R. 46. THE Church of *Rome*, though without any Authority from Scripture (which uses the Words promiscuously,<sup>o</sup> makes a Distinction betwixt *Latria* and *Dulia*; the former is the Worship they give to GOD, the latter the Worship they give to Saints. Now they grant, that to give *Latria*, or sovereign Worship to any besides GOD, is Idolatry; and that were not the Host the very Body and Blood of *Christ*, it would be no less than Idolatry to give that Honour to the Host, which they give to *Christ*: We understand then how to call that Worship they give to the Cross; they themselves call it *Latria*; so we may by their Leave call it Idolatry. For Whatever the Host is, the Cross is but a Representation, and not the Person worshipped.

<sup>o</sup> Gal. iv. 8. ἰδωλευσάτε *Ye did Service to them that were no Gods.* Rom. i. 25. ἰδωτρευσαν, *They served the Creature.*

R. 47. THERE is nothing more expressly forbidden in Scripture, than the making any Image or Representation of GOD, *Deut.* iv. 15. 16. *Take ye good Heed unto yourselves (for ye saw no Manner of Similitude) lest ye corrupt yourselves; and make you a graven Image, the Similitude of any Figure.* If it had been acceptable to GOD, He would have chosen  
a Si-



versally tolerated,<sup>2</sup> and are both recommended as expedient for the People,<sup>3</sup> and proposed to them to be worshipped.<sup>b</sup>

<sup>2</sup> Bellarm. de Imag. l. 2. c. 8. §. ultimo probatur.

<sup>3</sup> Concil. Trid. Sess. 25. de sacr. Imag. Catech. Rom. par. 3. c. 2. n. 20.

<sup>b</sup> Cajetan. in Aquin. q. 25. art. 3.

Q. 48. UPON what Pretence do they make such Representations of GOD?

A. They say, they hereby represent not GOD, but some of his Properties and Actions, after the Manner they are described in Scripture: As when *Dan. vii. 9, 10. The Ancient of Days* is said to sit on a Throne, having the Books opened before Him; thereby signifying his Eternity and infinite Wisdom.<sup>c</sup>

<sup>c</sup> Catech. Rom. Ibid.

Q. 49. BUT are not such Discriptions of GOD, the Way to represent Him, as if He was like unto one of us?

A. Such Pictures are not without Danger to be exposed to such as cannot read the Scriptures, if they are not taught that they are to be taken metaphorically.<sup>d</sup>

<sup>d</sup> Bellarm. de Imag. l. 2. c. 8. SS. Respondent.

a Similitude to appear in; but seeing He did not, they were not to presume to make one for Him. This is to *change his Glory*, Rom. i. 21, &c. And to place such an Image in a Christian Temple is abominable, saith St. Austin. And thus to describe the Trinity, is a Deformation of it, saith Cassander.

• De Fide & symb. c. 7.

• Art. 21. §. de Imag.

R. 48. BUT what is this to those Images and Pictures used by them, which have no Resemblance in Scripture; such are their Descriptions of the Trinity in Unity, as of GOD the Father like an old Man, having the Son lying in his Bosom, and the Holy Ghost over his Head like a Dove?

2. GOD Himself never appear'd in any Form, and so the Resemblance in *Daniel* was only a Prophetical Scheme, and did no more belong to GOD, than the Eyes and Ears that are ascribed to Him in Scripture.

3. GOD cannot be represented at all, but by such Properties and Effects: But if an Image of GOD be forbidden to be worshipped, then the Image, even by such Properties and Effects, is forbidden to be worshipped.

R. 49. CASSANDER saith, *I wish those from whom this Information is to be received, were not the Authors of these Superstitions*; and he adds, *That the teaching is not enough, without the Occasions be removed*. This he saith of all Images, but more especially of such as are made to represent GOD. Art. 21. de Imag.



E

S E C T.



## S E C T IV.

*Of the SACRAMENTS.*

Q. 50.  WHAT is a Sacrament?

A. A Sacrament is a sensible Thing, which by the Institution of GOD hath a Power, as well of causing as of signifying Holiness and Righteousness.

Q. 51. How many Sacraments are there in the Church of *Rome*?

A. There are seven, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony.

Q. 52. Is this Number determined to be a Matter of Faith?

A. Whosoever saith, that there are more or fewer than seven instituted by *Christ*; or that any of the seven are not truly and properly Sacraments, is accursed.

• Catech. Rom. par. 2. cap. 1. n. 11.

† Concil. Trid. Sess. 7. can. 1. ibid. • Ibid.

Q. 53. WHAT are the Parts of a Sacrament?

A. The Parts of a Sacrament are the Matter or Element, and the Form or Words of Consecration: So the Matter in Baptism is Water; the Form is, *I baptize thee, &c.*

Q. 54.





## S E C T IV.

*Of the SACRAMENTS.*

R. 50, \* \* \* \* \* ASSANDER saith, that we shall  
 51, 52. \* C \* not easily find any before *Peter*  
 \* \* \* \* \* *Lombard*, who lived about 1139,  
 \* \* \* \* \* that did define the Number of  
 the Sacraments. And St. *Austin*  
 is very positive that there are but two of Divine  
 Institution. Now, that there should be Sacra-  
 ments of Divine Institution, that are neither insti-  
 tuted in the Gospel, nor known to be so 'till 1100  
 Years after our Saviour, nor be made a Matter of  
 Faith 'till 1500, may be a Doctrine received in the  
 Church of *Rome*, but will not easily be believed by  
 any out of it.

\* Art. 13. §. de num. Sacram.

\* Epist. ad Januar. 118. Our LORD *Jesus Christ*,  
 saith he, *bath knit Christians together, with Sacraments*  
*most few in Number, most easy to be kept, most excel-*  
*lent in Signification, as are Baptism and the Lord's*  
*Supper.*

R. 53. THAT a Sacrament should consist of  
 Matter and Form, and yet either have no Form,  
 as Confirmation and Extreme Unction; or have  
 neither Matter nor Form, of Divine Institution, as  
 Penance and Matrimony; is to make them Sacra-  
 ments, and to be none. Our Church rightly saith  
 of the additional Sacraments, they have not any  
 visible Sign ordained of GOD, *Article 25.*

Q. 54. OF what Virtue are the Sacraments?

A. The Sacraments contain the Grace which they signify, and confer Grace (*ex opere operato*) by the Work itself, upon such as do not put an Obstruction<sup>a</sup>. For these sensible and natural Things, work by the almighty Power of GOD in the Sacraments, what they could not do by their own Power<sup>1</sup>.

<sup>a</sup> Concil. Trid. *ibid.* Can. 6. & 8.

<sup>1</sup> Catech. Rom. *ibid.* n. 27.

Q. 55. WHAT is necessary to a Sacrament on the Part of those that officiate?

A. It is absolutely necessary, that those that make and consecrate the Sacraments, have an Intention of doing at least what the Church doth, and doth intend to do.

Concil. Trid. *ibid.* Can. 11.



## Of BAPTISM.

Q. 56. WHO may administer the Sacrament of Baptism?

A. It chiefly belongs to Bishops, Priests and Deacons, but in Case of Necessity Men or Women, *Jews, Infidels or Hereticks* may do it, if they intend to do what the Church doth.

Concil. Trid. Sess. 7. de Bapt. Can. 4.

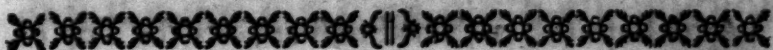
Catech. Rom. par. 2. c. 2. n. 24.

Q. 57. WHAT Ceremonies are used in the Administration of Baptism in the Church of Rome?

A. Be-

R. 54. IT is not sufficient that adult Person<sup>s</sup> have no Indisposition to receive the Grace of the Sacraments; for there is also required a Mind well instructed, a sound Belief, and a Heart well inclined for that Purpose. 2. The Virtue in the Sacraments doth not proceed from the mere Elements and Words, but from the Blessing of God in Consequence of his Promise to such only as rightly partake of them, and are qualified for it.

R. 55. FROM hence it follows, that if there be no Intention, the Sacraments are none. And so there is no Certainty whether the Priest be a Priest, or whether in the Eucharist the Elements continue not Elements after Consecration, and what is taken for the Host be no other than Bread. For without the Intention, neither is the Priest ordained, nor are the Elements consecrated.



## Of BAPTISM.

R. 56. **O**UR Saviour gave Commission to the Apostles and their Successors in the Office of the Ministry, *to teach all Nations, baptizing them*, Matt. xxviii. 19, 20. So that Women, *Jews* and *Infidels*, have no more a Power to administer Baptism, than they have to teach, or to be Priests.

R. 57. IT is pleaded for these Ceremonies, that they are appointed for the Majesty of Divine Worship,



*A.* Before Baptism, there is 1. Chrism or Oil mixed with Water in the Consecration of it<sup>a</sup>.

2. Exorcism composed of certain Words, Prayers and Actions, for driving away the Devil<sup>b</sup> out of the Child, and the Salt, &c. And the Priest is to blow in the Face of the Child, after the Form of a Cross, saying, *Go out of him Satan, &c.*<sup>m</sup>

3. The Forehead, Eyes, Breast, &c. are to be cross'd, to shew that by the Mystery of Baptism, the Senses are open'd to receive God, and to understand his Commands. *Catech. n. 67. Pastor ibid.*

4. Then some exorcis'd Salt is to be put into the Mouth, to signify a Deliverance from the Putrefaction of Sin, and the Savour of good Works<sup>n</sup>. And the Priest in putting it into the Mouth, saith, *N. Take the Salt of Wisdom, and let it be a Propitiation for thee to eternal Life. Amen.*

5. Then the Nose and Ears are to be anointed with Spittle, and then the Child is to be brought to the Water, as the blind Man to Siloam, to signify it brings Light to the Mind. *Catech. ibid. n. 60.*

After Baptism, 1. The Priest anoints the Top of the Head with Chrism<sup>a</sup>, and he adds, *Let him anoint thee with the Chrism of Salvation.*

2. He puts a white Garment on the Baptized, saying, *Take this white Garment, which thou mayest bring before the Judgment Seat of Christ, that thou mayst have Life eternal. Catech. ibid. n. 73.*

3. A lighted Candle is put into the Hand, to shew a Faith inflamed with Charity, and nourish'd with good Works. *Ibid. n. 74.*

<sup>a</sup> Catech. ibid. n. 11. & 60.

<sup>b</sup> Catech. ibid. n. 65.

<sup>m</sup> Pastorale Antwerp. 1625.

<sup>n</sup> Catech. ibid. n. 66.

<sup>o</sup> Pastor. ibid.

<sup>p</sup> Catech. ibid. n. 72.

<sup>q</sup> Pastor. ibid.

ship, and that the Benefits contained in the Sacraments, may be better imprinted on the Mind<sup>t</sup>.

But can we think it for the Majesty of Baptism, to have it dressed up like a Form of Conjurat[i]on, that the Child must be supposed to be possessed with the Devil, and the Priest must blow in his Face three Times, with, *Get thee out, Satan*, before he can say, *Peace be with thee* : And that he must cross him half a Score Times or more, from Part to Part, in Preparation to Baptism ?

Can we think it for the Majesty of it, to have Salt exorcis'd in the Name of the Father, Son and Holy Ghost ; and to be put into the Mouth of the Child, *for a Propitiation unto eternal Life* ? Can we think it for the Majesty of this Ordinance, that the Priest should put some of his own Spittle in his Left-Hand, and then taking it thence with the Thumb and Fore-Finger of his Right-Hand, touch both Ears of the Infant, and say *Ephphata, be thou opened* ; and then his Nostrils, and say, *For the Odour of Sweetness* ; but thou, O Devil, fly ; and then on his Right-Hand, after the Manner of a Cross, saying, N. *I deliver unto Thee, the Mark of our LORD Jesus Christ†, that thou mayst drive the Adversary from thee on every Side, and have Life eternal* ?

And what are the Benefits imprinted on the Mind by these fantastical Ceremonies ? Or when is it such Benefits are promised, as these are said to signify ? Is it not rather a debasing of it, to have such Rites and Prayers introduced into it, as signify that which Baptism was never appointed for ? To give an Instance in the Salt used in it.

† Catech. pt. 2. c. 2. n. 59.

### *The Exorcism of the Salt.*

**I** Exorcise thee, O Creature of Salt, in the Name of the Father † Omnipotent, and in the Love of our † Jesus Christ, and in the Virtue of the Holy † Spirit.



### Of CONFIRMATION.

Q. 58. **I**S Confirmation a Sacrament?

A. It is properly and truly, and who-  
soever holds otherwise is accursed<sup>r</sup>.

Conc. Trid. Sess. 7. de Confirm. Can. 1.

Q. 59. **W**HAT is the Matter of the Sacrament  
of Confirmation?

A. The Matter is Chrism, which is an Oint-  
ment compounded of Oil, Olive, and Balsom, and  
consecrated by the Bishop<sup>s</sup>, upon *Maundy Thursday*<sup>s</sup>.

\* Catech. Rom. par. 2. c. 3. n. 2, 7, and 27.

† *Sum of Christian Doctrine*, Lond. 1686.

Q. 60. **W**HAT is the Form of Consecration?

A. The Form is the Words used by the Bishop,  
when he crosses the Forehead with the Chrism, viz.

*1 sign*



*Spirit. I Exorcise thee by the living + GOD, by the true + GOD, by the holy + GOD, who hath created thee for the Safeguard of Mankind, and hath commanded it to be consecrated by his Servants for the People that come to believe, that in the Name of the holy Trinity thou be'st made a wholesome Sacrament to put the Enemy to Flight. Therefore we pray thee, O our LORD GOD, that in Sanctifying + Thou dost sanctify this Creature of Salt, and in Blessing + Thou dost bless it, that it may be a perfect Medicine to all that take it.*



### Of CONFIRMATION.

R. 58. **T**HE Roman Catechism saith, That Sacraments cannot be instituted by any but GOD<sup>n</sup>. And yet the great Schoolman *Alex. Ales* saith, *Christ did not institute nor declare Confirmation to be a Sacrament<sup>n</sup>. So by their own Confession it is none.*

▪ Catech. *ibid.* n. 6.    \* Par. 4. Q. 4. M. 1.

R. 59. THAT Chrism is either of Divine Institution, or the Matter of a Sacrament, may be said, but cannot be proved.

R. 60. IT is said that *Christ* instituted the Matter and Form of Confirmation, from the Authority of Pope *Fabian<sup>s</sup>*; but *Alex. Ales* saith, it was ordained

*I sign thee with the Sign of the Cross, and I confirm thee with the Chrism of Salvation, in the Name of the Father, Son, and Holy Ghost. Catech. n. 2, and 11.*

Q. 61. WHAT Ceremonies are used in Confirmation?

A. In the Anointing, the Bishop dips the Tip of his Finger in the Chrism, and making a Cross, saith, *I sign thee, &c.*"

2. After Confirmation, he strikes the Person slightly on the Cheek, that he may remember he is to suffer all Injuries for the Name of *Christ*, with Patience and Courage."

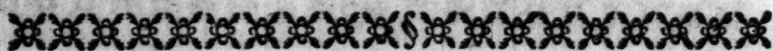
3. Then the Person to be confirmed, setting his Foot upon the Right-Foot of the Godfather<sup>x</sup>, is to have his Head bound with a clean Head-band for some Days more or less, with Reverence to the holy Chrism, which done, the Band is to be preserved in the *Sacrarium*, or other clean Place, 'till the following *Ash-Wednesday*, to be burnt to holy Ashes<sup>y</sup>.

" Pontif. de Confirm.

" Catech. n. 25.

x Pontif. ibid.

y Pastorale.



### *Of the EUCHARIST.*

Q. 62. WHAT is the Eucharist?

A. It is a Sacrament wherein is truly, really, and substantially contained whole *Christ*,

dained by the *Meldenſian* Council. And indeed the *Roman* Catechiſm, after ſome Pretence to Divine Inſtitution, thinks it ſafeſt to reſolve it into the Authority of the Church.

\* Par. 4. Q 3. M. 2. N. 3. & Q 9. M. 1.

† Catech. Rom. ibid. N. 6. & 12. & *Bellarminus* de confirm. c. 2.

R. 61. WHETHER we conſider the far-fetch'd Significations of theſe Ceremonies, or the Virtue put in them; the Abufe is intollerable: As for Inſtance, That in Conſecration of the Chriſm, the Biſhop blows upon it, to ſignify the Deſcent of the Holy Ghoſt for the Sanctification of it<sup>z</sup>, and that it hath a Power of Sanctification as the Inſtrument of GOD<sup>a</sup>. So the Biſhop prays in the Conſecration of it, *That GOD in beſtowing ſpiritual Grace upon this Ointment, would pour out the Fulneſs of Sanctification, and that it may be to all that are to be anointed with it, for the Adoption of Sons by the Holy Spirit.*<sup>b</sup> Amen.

<sup>z</sup> Bellarm. de Confirm. l. 2. c. 13. §. Tertio habet.

<sup>a</sup> Ibid. §. Quarta Cæremonia.

<sup>b</sup> Pontif. Rom.



Of the EUCHARIST.

R. 62, **N**O ſuch Change of the Subſtance of  
63. the Bread, (1.) into the Subſtance of  
*Chriſt's* Body, can be inter'd from our Saviour's  
Words,



*Christ*, GOD-Man, Body and Blood, Bones and Nerves<sup>2</sup>, Soul and Divinity, under the Species or Appearance of Bread and Wine<sup>3</sup>.

Q. How do they attempt to prove this?

A. From the Words of our Saviour, *This is my Body*; which, say they, clearly demonstrate, that the same Body which was born of the Virgin, and is now in Heaven, is in the Sacrament. *Catech. par. 2. c. 4. n. 26.*

Q. 63. WHAT becomes of the Bread and Wine after Consecration?

A. Upon Consecration there is a Conversion of the whole Substance of the Bread, into the Substance of *Christ's* Body; and of the whole Substance of the Wine, into the Substance of *Christ's* Blood; which Conversion is usually called Transubstantiation. *C. Trid. ibid. c. 4. Concil. Later. 4. Can. 1.*

<sup>2</sup> *Catech. Rom. par. 2. c. 4. n. 33.*

<sup>3</sup> *Concil. Trid. Sess. 13. de real. præf. c. 1.*

*A Sum of Christian Doctrines, Printed 1686.*

Q. 64. WHAT is then that, which is seen and tasted in the Eucharist?

A. The Things seen and tasted are the Accidents only of Bread and Wine; there is the Savour, Colour

Words, *This is my Body*, Matt. xxvi. 26. for it is not said this is turn'd into my Body, but *This is my Body*; which if to be taken literally, would rather prove the Substance of the Bread to be his Body. Therefore Cardinal *Cajetan* acknowledges it is nowhere said in the Gospel, that the Bread is changed into the Body of *Christ*; but that they have it from the Authority of the Church. *Cajet. in Aquin. 3. par. 2. 75. art. 1.*

2. It is farther evident that the Words are not to be taken in their proper Sense; for it is called Bread as well after Consecration as before it, 1 *Cor.* x. 17. xi. 26, 27, 28. So that what was call'd his Body was also Bread at the same Time.

3. The mystical Relation which the Bread by Consecration has to *Christ's* Body, is sufficient to give it the Name of his Body. For it is the usual Way of Scripture, to call Things of a Sacramental Nature, by the Names of those Things they are the Figure of<sup>c</sup>. So Circumcision is call'd the Covenant, *Gen.* xvii. 13. And the killing, dressing, and eating the Lamb is call'd the Passover, *Exodus* xii. 11. And after the same Manner is the Bread in the Sacrament *Christ's* Body; that is, as Circumcision was the Covenant, and the Lamb the Passover, by Signification and Representation, by Type and Figure. And so the Elements are call'd by the Fathers, *The Images<sup>d</sup>, the Symbolse<sup>e</sup>, the Figure<sup>f</sup> of Christ's Body and Blood.*

<sup>c</sup> Aug. Epist. 23.

<sup>d</sup> Orig. dial. 3. contr. Marcion.

<sup>e</sup> Euseb. dem. Evang. l. 1. c. 1. & ult.

<sup>f</sup> Aug. contr. Adimant. c. 12.

R. 64. OUR Saviour appealed to the Senses of of his Disciples, *Luke* xxiv. 39. *Handle and see Me, for a Spirit hath not Flesh and Bones as you see Me have.* Take away the Certainty of Sense, and there

Colour and Quantity of Bread and Wine, without any of their Substance; but under those Accidents there is only the Body and Blood of *Christ*. *Catech. Rom. n. 37 & 44.*

Q. 65. Is the Body and Blood of *Christ* broken, when the Host is broken and divided?

A. No, because *Christ* is impassible<sup>b</sup>; and besides there is whole and entire *Christ* under either Species or Element, under the Species of Bread, and under every Particle of it; under the Species of Wine, and under every Drop of it<sup>c</sup>.

<sup>b</sup> *Abridgment of Christ. Doctrine, c. 11. § Euchar.*

<sup>c</sup> *Conc. Trid. ibid. c. 3.*

Q. 66. Do they administer the Sacrament in both Kinds of Bread and Wine?

A. No, the People are permitted to receive it only in one Kind, and are denied the Cup. *Trid.*

*Sess. 21. c. 1.*

Q. 67. For what Reason doth the Church of Rome deprive the People of what our LORD is granted to have instituted?

A. For just and weighty Causes<sup>d</sup>, such as these;  
1. Lest the Blood of *Christ* should be spilt upon the Ground. 2. Lest the Wine by being kept for the Sick, should grow eager. 3. Because many cannot bear the Taste or Smell of Wine. 4. Because in many Countries, there is such a Scarcity of Wine, as it is not to be had without great Charge and tedious Journeys. 5. To disprove those that deny



is no discerning a Body from a Spirit: And grant Transubstantiation, and we take away the Certainty of Sense.

R. 65. IF every Particle of the Host is as much the whole Body of *Christ*, as the whole Host is before it be divided, then a Whole may be divided into Wholes; for divide it and sub-divide it, it is still whole. Whole it is before the Division, whole it is in the Division, and whole it is after it. Thus unreasonable, as well as false, is the Doctrine of Transubstantiation.

R. 66. IT is acknowledged, that our Saviour instituted and delivered the Sacrament in both Kinds. And that it so continued even in the Church of *Rome* for above 1000 Years after<sup>a</sup>. And yet with a *non obstante* to both, they forbid the People to drink of it; and declare, whoever thinks it necessary to receive in both Kinds, is accursed<sup>b</sup>.

<sup>a</sup> Concil. Constant. Sess. 13.—Trid. Sess. 21. c. 1, 2.

<sup>b</sup> Consult. Cassandri. Art. 22.

<sup>c</sup> Concil. Trid. *ibid.* Can. 1.

R. 67. THESE are the just and weighty Causes for their over-ruling the plain Precept of our Saviour, *Matt. xxvi. 27. Drink ye all of this*: And yet whosoever shall say they are not just and sufficient Reasons, is accursed<sup>c</sup>. As if it was sufficient to forbid Wine in the Sacrament to all, because some few cannot bear the Taste or Smell of it: And it was a just Cause to deprive all Countries of it, because some have not Wine, or cannot obtain it without Difficulty!

<sup>c</sup> Concil. Trid. *ibid.* Can. 2.

deny whole *Christ* to be contained under each Species\*.

\* Conc. Trid. *ibid.* c. 2.

\* Catech. Rom. *ibid.* n. 66.

Q. 68. WHAT is the Mass?

A. In the Sacrifice of the Mass, the same *Christ* is contained, and unbloodily offered, who bloodily offered Himself upon the Altar of the Cross. *Conc. Trid. Sess. 22. cap. 1.*

Q. 69. OF what Virtue is the Sacrifice in the Mass?

A. It is truly a propitiatory Sacrifice, and is available, not only for the Sins, Punishments, and Satisfaction of the Living, but also for those of the Souls in Purgatory. *Ibid.*

Q. 70. Is this necessary to be believed?

A. Yes; and whosoever denies any of this, is accursed<sup>f</sup>, and incapable of Salvation\*.

\* Conc. Trid. *Sess. 22. Can. 1.*

\* Bulla Pii 4.

Q. 71. MAY the Priest communicate alone, though there be none besides to communicate?

A. Yes, the Church of *Rome* doth approve and commend solitary Masses, and accounts them a Communion; partly, because the People do spiritually communicate in it, and partly because it is celebrated by a publick Minister, not only for himself, but also for the People. *Conc. Trid. ibid. cap. 6.*

Q. 72.

R. 68, 69, 70. THE Scripture when it extols the Perfection and infinite Value of *Christ's* Sacrifice, doth infer from it, that there needed not therefore any Repetition of it. *Heb. vii. 27. He needeth not daily, as those High-Priests, to offer up Sacrifice, &c. for this He did once, when He offer'd up Himself.* But if the same *Christ* is offered in the Mass as was on the Cross, and that unbloody Sacrifice is alike propitiatory as the bloody, there is then a Repetition of the same Sacrifice, and He is daily offer'd. And what is it to say the one was bloody and the other is unbloody, when the unbloody is of the same Virtue, and is applied to the same End as the bloody? So that as if *Christ* had again been bloodily offer'd up, there had been a Repetition of that Sacrifice; so there is a Repetition of it when He is offer'd up unbloodily. To have then a perfect Sacrifice daily repeated. and a Sacrifice without Suffering, and a Propitiation and Remission without Blood, are alike irreconcilable to the Apostle, *Heb. ix. 22, 25, &c.*

R. 71. THE Apostle calls the LORD's Supper a Communion, and saith, *all are Partakers of that one Bread*, 1 Cor. x. 16, 17. And *Cassander* saith, *It cannot properly be a Communion unless many partake of it*; and adds from the Council of *Nantz*, That it is absurd to say, *Lift up your Hearts*, when there is none communicates with the Priest<sup>1</sup>. And yet the Council of *Trent* declares, *Whosoever shall*



Q. 72. WHAT Honour is to be given to the consecrated Host?

A. *Latria*, or the same sovereign Worship which is due only to GOD<sup>h</sup>; adore it<sup>h</sup>; pray to it<sup>k</sup>. And whosoever holds it unlawful or idolatrous so to do, is accursed<sup>l</sup>.

<sup>h</sup> Concil. Trid. Sess. 13. cap. 5.

<sup>i</sup> Missale Rom. Can. Missæ.

<sup>k</sup> Brev. Rom. Hym. in F. Corp. Ch.

<sup>l</sup> Concil. Trid. ibid. Can. o.

Q. 73. WHAT are the Ceremonies used in the Mass?

A. The Ceremonies in the Mass, respect either Things, Actions or Words; among the Things, are Garments, Places, Time, Vessels, Cloths, Incense, Lights, &c. *Bellarmin. Doctr. Trid. de Sacr. Miss.*

Q. 74. WHAT are the Garments used by the Priest in the Mass, and what is their Signification?

A. 1. The Amice or white Veil, which he puts over his Head, signifies mystically, either the Divinity of Christ cover'd under his Humanity, or the Crown of Thorns; and morally, Contemplation or Hope. In putting it on, he saith, *Put on, O LORD, the Helmet of Salvation upon my Head, that I may overcome all Diabolical Temptations.*

2. The Alb or long white Garment, signifies mystically, the white Robe put on our Saviour; and morally, Faith and Innocency. In putting it on, he saith, *Make me white, O LORD, and cleanse my*

say such Masses are unlawful, and to be abrogated, is accursed<sup>m</sup>.

<sup>r</sup> Consult Art. 24. de Solit. Miss.

<sup>m</sup> Sess. 22. Can. 8.

R. 72. WE freely own that *Christ* is to be adored in the LORD's Supper; But that the Elements are to be adored, we deny. If *Christ* is not corporally present in the Host, they grant their Adoration to be Idolatry<sup>n</sup>. And that He is not corporally present any where but in Heaven, we are taught, *Acts* i. 11. iii. 21. whither He went, and where He is to continue, 'till his second Coming to Judgment.

<sup>n</sup> Coster. Enchir. c. 8. n. 10.

R. 73, 74. THE Council of Trent saith, That the Ceremonies of the Mass, such as mystical Benedictions, Lights, Incensings, Garments, &c. are from apostolical Tradition<sup>o</sup>, or as others, were instituted by the Holy-Ghost<sup>r</sup>: And that they serve for the Majesty of that Sacrifice, and to raise the Mind to the Contemplation of the Divine Things conceal'd in it: So none of them are superfluous and vain<sup>o</sup>.

<sup>o</sup> Sess. 22. c. 5.

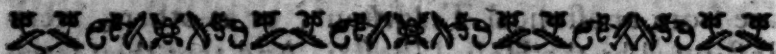
<sup>r</sup> Bellarminus cap. de Sacr. Miss.

<sup>o</sup> Catech. par. 2. c. 4. n. 8r.

But how shall we reconcile this to the numerous Crossings and Sprinklings, used in the Celebration of the Mass? For Example, When the Priest is clothed with the Garments, rehearsed before, he comes to the Altar, and standing on the lowest Step just against the Middle of it, he makes a profound Reverence to the Altar and Crucifix. Then He ascends, and having placed the Books, &c. in Order,

*my Heart, that being whitened in the Blood of the Lamb, I may enjoy everlasting Gladness.*

3. The Girdle signifies mystically, the Cords wherewith our Saviour was bound; and morally, (being turn'd up on both Sides) the two Means to preserve Chastity, *viz.* Fasting and Prayer. When he puts it about him, he prays, *Gird me, O LORD, with the Girdle of Purity, and quench in my Loins the Humour of Lust, that there may remain in me the Virtue of Continency and Chastity.* The like Account is given of the Maniple, Vestment and Stole, and of the divers Colours of the Furniture used in the several Seasons, in the *Manual of the poor Man's Devotion*, Chap. Of the Ornaments of the Mass.



### Of PENANCE.

Q. 75. **W**HAT is the Matter and Form of the Sacrament of Penance?

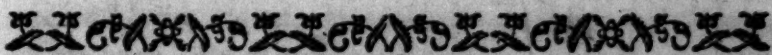
A. The Matter is Contrition, Confession and Satisfaction. The Form is, *I absolve.* *Catech. Rom. par. 2. c. 5. n. 14. & 15.*

Q. 76. **W**HAT is Confession?

A. Confession is a particular Discovery of all mortal



Order, he descends to the lowest Step, and turning himself to it, with his Hands joined before his Breast, and making a Reverence to the Altar or Crucifix, he begins the Mass standing upright, and drawing with his Right-Hand (his Left-Hand laid on his Breast) the Sign of the Cross from his Forehead to his Breast. Then he joins his Hands before his Breast; the Minister standing on his Left-Hand behind him bowing, saith *Ad Deum*, &c. Then the Priest with the Minister say the Psalm, *Judica me*, with *Gloria Patri*, at which he is to bow his Head to the Cross. Then he repeats the *Introibo*, making with his Right-Hand the Sign of the Cross from the Forehead to the Breast. Then he bows his Head and Body to the Altar, and there he stands bowing 'till the Minister saith *Misereatur*. When he saith *Mea Culpa*, he smites thrice upon his Breast with the Right-Hand; and thus the Missal proceeds in its Ceremonies in all the remaining Parts of the Service.



### Of PENANCE.

R. 75. **W**E are told, that the Matter of a Sacrament is Somewhat sensible: Then how is Penance a Sacrament which has no such Matter? For where is the Matter that is sensible in Contrition? The Council to avoid this, call it *Quasi materia*, a Matter after a Sort.

• Catech. Rom. par. 2. c. 1. n. 11.

• Concil. Trid. Sess. 14. cap. 3.

R. 76. **W**E grant Confession to Men to be in many Cases of Use, publick in Case of publick Scandal;

mortal Sins to the Priest, with all their Circumstances that increase or diminish the Sin, as far as can be call'd to Mind<sup>m</sup>; without which, neither Forgiveness nor Salvation is to be obtained<sup>a</sup>.

<sup>m</sup> Concil. Trid. Sess. 14. c. 5. & Catech. ibid. n. 48.

<sup>a</sup> Trid. ibid. Can. 6, 7. Catech. n. 44.

Q. 77. Of what Kind is the Absolution, which the Priest grants upon Confession?

A. The Absolution is not only declarative, but judicial, and the Sentence pronounced by the Priest, is as if pronounced by the Judge Himself<sup>s</sup>; he perfecting what God causes<sup>r</sup>.

<sup>s</sup> Concil. Trid. ibid. c. 6. & Can. 9.

<sup>r</sup> Catech. par. 2. 5. n. 17.

Q. 78. WHAT is the Benefit of Absolution?

A. Although a Sinner is not so affected with such Grief for his Sin, as may be sufficient to obtain Pardon; yet when he has rightly confess'd to a Priest, all his Sins are pardoned, and an Entrance is opened into Heaven. *Catech. ibid. n. 38.*

Q. 79. WHAT is Satisfaction?

A. It is a Compensation made to God, by Prayer, Fasting, Alms, &c. for all Offences committed against Him<sup>s</sup>; so that the Offender is thereupon purged from the Defilement of Sin, and discharged from

Scandal; private to a spiritual Guide for disburthening of the Conscience, and as an Help to Repentance. But to make auricular Confession, or particular Confession to a Priest, necessary to Forgiveness and Salvation, when God has not so made it, is apparently to teach for Doctrine the Commandment of Men: And to make it necessary in all Cases, is to make of what may be a useful Means, a dangerous Snare, both to the Confessor, and those that confess.

R. 77. To pardon Sin, and absolve the Sinner judicially, so as the Conscience may rest firmly upon it, is a Power reserved by God to Himself. So 1 John i. 9. *If we confess our Sins, He is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* And therefore the Authority of the Priest is only ministerial, declarative and conditional. *Men shew a Ministry in the Forgiveness of Sins, but do not exercise a Right of Power. They pray, but it is God that forgives,* saith St. Ambrose, *de Spir. l. 3. c. 19.*

R. 78. The Grief which is sufficient to obtain Pardon, is Contrition; and so the Grief which is not sufficient to obtain Pardon, must be Attrition: And the Meaning then is, That Attrition with Absolution, is as effectual as Contrition.

R. 79, 80. The giving satisfaction to the Church in Case of Scandal, and the imposing Penances upon notorious Offenders, is an useful Part of Ecclesiastical Discipline. But to make that a Satisfaction to God which is given to the Church; and to make our



from all temporal Punishments due to him, either here or in Purgatory\*.

- \* Catech. ibid. n. 75.
- \* Bellarminus de satisfact. Bellarm. de Indulg. l. 1. c. 7. § Quarta. propositio.
- \* Catech. Rom. ibid. n. 65, 66.

Q. 80. How do these Works become thus satisfactory?

A. They are meritorious and satisfactory\*, as they are united to the Satisfaction of *Christ*†.

- \* Catech. ibid. n. 72, 73.
- † Bellarm. de forma satisfact. Bellarm. de Indulg. l. 1. c. 4. ff. Respons. non est quidem.

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### *The Sacrament of extreme* UNCTION.

Q. 81. **W**HAT is the Matter of the Sacrament of extreme Unction?

A. Oil of Olive-Berries\* consecrated by a Bishop, which aptly signifies the Grace of the Spirit with which the Soul of the Sick is invisibly anointed\*.

- \* Catech. Rom. par. 2. c. 6. n. 5.

\* Concil. Trid. Sess. 14. de Extr. Unct. c. 1.

Q. 82. WHAT is the Form of it?

A. The Form is, *By this holy Anointing, God pardon thee, by whatever thou hast offended by the Fault of the Eyes, Nose or Touch.* Catech. ibid. n. 6.

Q. 83. WHAT are the Patts anointed?

A. The Eyes because of seeing, the Ears because of hearing, the Mouth because of Tasting or Speech, the

our Works to satisfy, tho' but as an appendant to the Satisfaction of *Christ*, we can by no Means allow. Not the Former, because it is Derogatory to the Justice of GOD; not the Latter, because it is derogatory to the Merits of our Saviour. For what can make a Satisfaction to GOD, but the Obedience and Suffering of his Son? Or what Need is there of another Satisfaction after that of our Saviour? *Heb. x. 14. By one Offering he hath perfected for ever, them that are sanctified.*



### Of extreme UNCTION.

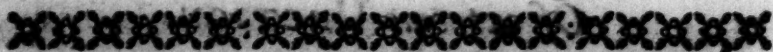
R. 81, **WE** read, *Mark vi. 13.* when the  
*Ec.* Twelve Apostles were sent forth,  
 they anointed with Oil many that were sick, and healed them; making use of that Anointing, not as a natural Means, but as a mystical Sign of the miraculous Cure to be wrought by the Power of *Christ*. And as long as this Power continued in the Church, so long there was a Reason for continuing this Rite. Accordingly the Apostle directs, *Jam. v. 14, 15.* is any sick, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the LORD. And the Prayer of Faith shall save the Sick. But when the Power ceased, there was no Reason for the Continuance of this Sign. And yet this Ceremony of Anointing is not only continued in the Church of Rome without any pretence to the Power, but the Nature and the Use of

the Hands because of Touching, the Feet because of Motion; the Reins because the Seat of Lust. *Catech. ibid. n. 10.*

**Q. 84.** WHEN is this Anointing administred?

**A.** It is to be administred, only when Persons are supposed to be near the Point of Death\*, whence it is called extreme Unction\*.

\* *Conc. Trid. ibid. c. 3. Bellarm. Extr. Unct. l. 1. c. 2. II. Accedit. Catech. ibid. n. 2, & 14.*



### *Of the Sacrament of ORDERS.*

**Q. 85.** IS Ordination a Sacrament?

**A.** It is truly and properly a Sacrament, and doth confer Grace; and whoso denies this, is accursed. *Concil. Trid. Sess. 7. Can. 1. and 23. cap. 3. and Can. 3.*

**Q. 86.** WHAT are the several Orders instituted for the Service of the Church?

**A.** The Orders always received by the Catholick Church are seven, the greater and less; the greater are the Priest, Deacon and Subdeacon; the less are the



it is wholly perverted from what it was in Apostolical Times. For 1. This Rite was then used in curing the Sick, but was not necessary to it; for we find them also cur'd by imposition of Hands, *Mark xvi. 18. Acts ix. 17.* or by a Word, *Acts ix. 34.* But in the Church of *Rome* it is made absolutely necessary. 2. In Apostolical Times it was a mere Rite, but in the Church of *Rome* it is made a Sacrament, and whosoever saith it is a mere Rite, is accursed\*. 3. It was used in Apostolical Times properly for corporal Maladies; but in the Church of *Rome* properly for the Soul, and but accidentally for the Body†. 4. it was used then for the Recovery of the Sick; but here it is to be applied only to those that are judged to be past it.

\* Concil. Trid. Sess. 14. Can. 1. † *Bellarm. de Extrem. Unct. l. 1. c. 2. §. Probo igitur.*



OF ORDERS.

R. 85. **W**E account Ordination to be of Divine Institution, and that by it a ministerial Commission is conveyed; but how necessary soever this Office is to the Church, and Grace for the Exercise of it, yet as that Grace is not promised to it, we cannot admit it to be properly and truly a Sacrament.

R. 86. We know of no Authority there is for any Order under a Deacon; so as to anathematize them that do not receive them\*. We know of no Authority for the Forms used in the Ordination of those lower Orders; as, when the Bishop admits any to

the *Acolythus*, who is to carry the Candle and assist the Subdeacon; the *Exorcist*, who is to attend, and pray over them that are possessed with the Devil; the Reader, and the *Ostiarius*, or Door-keeper. *Catech. par. 2. c. 7. n. 12, 15, &c.*



### Of the Sacrament of MARRIAGE.

Q. 87. **I**S Marriage truly and properly a Sacrament?

A. Yes, and whosoever denies it so to be, is accursed. *Concil. Trid. Sess. 24. Can. 1.*

R. 88. We know of no Sacrament there is for any  
 Order which is to be administered to the  
 that do not receive it. We know of no An-  
 unction for the sick, and the Ordination of those  
 who are called to the Ministry of the Gospel.  
 Q. 88.

that of Exorcists, he reaches to them a Book in which the Exorcisms are contained, and saith, *Receive, and commit to Memory, and take the Power of laying on of Hands upon the possessed, or baptized, or Catechumens<sup>a</sup>.*

<sup>a</sup> Concil. Trid. ibid. Can. 2. <sup>a</sup> Catech. ibid. n. 17.

We know of no Authority for this Kind of Procedure; for those Forms of Conjunction contained in those Books, or for the Use of those Rites therein prescribed, for exorcising Persons, Houses, Cattle, Milk, Butter, Fruits, &c. infested with the Devil. See the *Pastorale Mechlin*, and the *Manual of Exorcisms*, Antwerp 1626.

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## Of MARRIAGE.

R. 87. **S**T. *Austin* saith, That Signs when applied to religious Things, are called Sacraments<sup>b</sup>. And in this large Sense he calls the Sign of the Cross a Sacrament<sup>c</sup>; and others give the same Name to washing the Feet<sup>d</sup>, and many other Mysteries: But then Matrimony doth no more confer Grace, than washing the Feet, or using the Sign of the Cross; which *Bellarmin*, after all the Virtue he ascribes to it, will not allow to be properly and truly a Sacrament<sup>e</sup>.

<sup>b</sup> Epist. 5.

<sup>c</sup> in *Psal.* 141.

<sup>d</sup> *Cypr de lotione pedum.*

<sup>e</sup> *De imag.* l. 2. c. 30. *ff. Dices ergo.*



**Q. 88.** MAY those that are in holy Orders marry, or those that are married be received into Orders in the Church of Rome?

**A.** No, these that are married may not be admitted, those that are admitted may not Marry, and those that being admitted do Marry, are to be separated.

*Concili. Later. 1. Can. 21. & Later. 2. Can. 6.*

**Q. 89.** If Marriage is a Sacrament, and so confers Grace; how comes it to be denied to those that are in holy Orders?

*Catech. Rom. par. 2. c. 8. n. 17.*

**A.** Those in holy Orders are the Temple of God, and it is a shameful Thing that they should serve uncleanness. *Later. Concil. 2. Can. 6.*

**P I N T S.**



R. 88, 89. THE Apostle on the contrary, saith, *Marriage is honourable in all*, Heb. xiii. 4. and gives an hard Character of that Doctrine which forbids it, 1 *Tim.* iv. 1, 3. And how lawful it was, the Direction of the Apostle about it, 1 *Tim.* iii. 2. doth shew. And how Convenient it is, is manifest from the Mischiefs attending the Prohibition of it in the *Romish Church* (which wise Men among themselves have lamented<sup>r</sup>.)

<sup>r</sup> Polyd. Virgil. de invent. l. 9. c. 4. & Cassander Consult. Art. 23.



## The CONCLUSION.

I Might have added a 5th Section about the Jurisdiction which the Church of *Rome* challenges over Princes, and about their Canonization of Saints, their Consecration of *Agnus Dei's*, and Beads, &c. and the Use these and the like are applied to. I might have further considered their Notes of a Church, and shew'd how many of them are not true, or however do not belong to the Church of *Rome*; but that would be too large a Subject to enter upon: And what has been said will be sufficient to shew how far that Church hath err'd from Truth and Reason. For if we set their Councils, Missals, Breviaries, Rituals and Catechisms on one Side, and Scripture and Antiquity, on the other; we shall find their Doctrines and Practices as well opposite to those, as they are opposite to ours: And may be assured that Persons may sooner lose their Eyes, than find there such a Primacy of *St. Peter*, as they contend for, or their Vicarship of the Pope, the Invocation of Saints, the Worship of Images, Service in an Unknown Tongue, Transubstantiation, Purgatory; and the rest that they contend against. Scripture and indubitable Antiquity are the Authority we appeal to, thither we refer our Case; and can heartily conclude with that of *Vincentius Lirin.* *That is to be held, which hath been believed every where, always, and by all.* Contr. Har. c. 3.

F I N I S.

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